15: Marshall E-5 (1951-1961) 1965
FX10 Bushmen FX10
!Kung

Both the father and mother expect and receive respect and obedience from their children. Although the mother's influence is always felt, I believe that the father's authority is greater. It is not formalized or expressed in a harsh or domineering way. As long as the father lives, he is the head of the family, symbolically. Even when too old to hunt, if he is still a forceful person, he remains the one in authority, the leader of the sons-in-law and his daughters, of his sons and their wives. Gradually, however, when he becomes very old, the younger men make their own plans without necessarily consulting him.

!Kung families are responsible for dependents. Thus, old, dependent parents are unfailingly supported by their offspring and may choose with which one of their offspring they will live. Orphaned children are taken by their grandparents or by a sibling of their parents. It happens occasionally that a person has no living parent, offspring, or sibling. In that case, other relatives assume the responsibility.

THE NAME RELATIONSHIP • Although !Kung society has developed no formal political structure under which the bands are united, and there are no organizations outside the bands, these people have a means of extending the concept of kinship beyond close consanguineous relatives and affines and of recognizing, in what we call the name relationship, the web of remote interrelationship that long intermarriage within the region has established.

Invariably the first son and the first daughter are named by their father for their paternal grandparents. Other children are usually named for their mother's parents, the siblings of their parents, and the spouses of those siblings, and may occasionally be named for other relatives. Thus, a few names are used over and over through the generations. We recorded only forty-six men's names and forty-one women's names in the region. The !Kung assume that persons who have the same name are related, though the exact nature of the relationship is forgotten. They believe, also, that people with the same name somehow have a common entity. They bestow upon each other kin terms that are appropriate to the name, according to a system. The !Kung have intermarried within the Nyae Nyae region to such an extent that everyone has a kin term he associates with each one of the names. This means that the people of the whole region are what we call name relatives, all applying kin terms to each other.

From the !Kung point of view the custom has two values. It regulates the incest taboo in its furthermost extension, especially the joking relationship that symbolizes the taboo. (For example, a man should not marry or make sexual jokes with a woman who has the same name as his mother.) The !Kung feel secure in righteousness when they know they are behaving